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## ZION'S HERALD.

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JAHVEH. (Exodus, iii. 14.)

BY FALES H. NEWHALL, D. D.

I AM WHO AM, go say, I am,  
I am sent me unto thee;"

The awful Name, to save, to damn,  
From Horeb flames to thee and me.

That Name the trembling Hebrew freed  
Israel from age-long chains to free;

That word of flame his soul inspired,  
"I am sent me unto thee."

That Name the haughty despot froze,  
As Egypt rolled beneath the sea;

And the dread angel's voice arose,  
"I am sent me unto thee."

Through Eden's bower it thunder rolled,  
As Adam fled in sin and shame;

Yet voiced Eve's faith and rapture bold,—

"Man have I made, it is the I am!"\*

At Moriah's oak I am appears,—

Abram the Sun of suns descires;

In Shun's lone well drop Hagar's tears,—

HE bids the nation's mother rise.

That Name was thundered loud and dire  
From Sinai's high and awful brow,

Flashed from the tablets writ in fire,—

God's law and Gospel, then as now.

That Name was whispered soft but clear  
From sun to sun of Aaron's line,

Through ages of distress and fear,

Man's rock and refuge, thine and mine.

That Name a royal harp-string swept  
As Salem's gates their heads heaved high;

For joy the listening ages wept,—

Earth hushed her heart as passed it by.

Through Eden's bower it thunder rolled,  
As Adam fled in sin and shame;

Yet voiced Eve's faith and rapture bold,—

"Man have I made, it is the I am!"\*

Shekinah fled, the temple fell,  
Flashed through the world the sacred flame;

To woman lost, at Jacob's well,  
Came the Eternal Word, I AM.

Where'er man is, in him I AM,

That done to man is done to me;

His joy or pain shall bless or ban;

For in my name he judgeth thee."

When cries to thee a soul in pain,  
Writhing from sin's dread curse to flee;

Hear in that cry His word again,

"I AM bath sent me unto thee."

\* Gen. iv. 1 (literal translation.)

### IN MEMORIAM.

BY REV. J. B. GOULD.

MARK TRAFTON.

I am not about to write an obituary of this gentleman, but there are, sometimes, remembrances of the living as worthy of being penned as any memoirs of the dead. The articles on Wolaston recently published in the HERALD, have interested me much, both on account of their racy style and their authorship. I am glad that some ministers do get money enough in forty years of hard toil to secure a "local habitation" for the evening of their lives. A few particulars might have been added to the details given in those articles, as, for instance, how much he paid for his house, how much money he had left, how many of his friends he can entertain at once, and if he is quite sure that he shall be perfectly contented and after life's fitful itinerary "rest well." As he so freely entered into the details of his plans, one feels free to ask more. But *requiescat in pace*.

I have not seen my worthy friend for seven years, and no doubt he has changed a little, but I remember him as Mark Trafton. Alas! that notable has passed away, and the polite address now is, Dr. Trafton. There are some men who are greatly helped up and on such stilts, but I cannot believe that he is taller, straighter, wittier, kindlier, abler, wiser, better or more eloquent than the Mark Trafton of happy memory. He was past being improved by doctoring, long years ago.

I have a picture hung, not on the walls at Wollaston, but in the memory of my boyhood. In the background is the green foliage of Eastham. The foreground includes a large and deeply interested audience, seated on rough benches, and surrounded by a circle of heard Mr. Livesey, who sat under his

snow-white tents. In the centre stands a tall straight figure with the blackest of hair and eyes, and as I listen I still hear the words, "Because sentenced against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." As the speaker warms with his subject, he calls to the young men in the outskirts of the congregation, and warns them of a day of reckoning, though judgment is seemingly delayed. To my boyish fancy that was a scene for the painter's finest picture, and I shall never forget it. Of course it was the fancy of a boy, or the speaker may have outdone himself, but I thought then, and still think, after hearing the good man many times, that he never surpassed that effort. I then imagined that old North Bennett Street Church must be a heaven to enjoy such preaching, and that their minister was little less than an inspired angel. "Now 'tis little joy, to know I'm further off from heaven, than when I was a boy." Alas! that Church today is not, and that preacher—well, he has cast anchor at Wollaston. May he ride safely in that snug harbor for many a year, before the last storm, which must overwhelm us all, shall break upon him! I can forbear saying that worthy as he is, and lusty esteemed and loved by so many friends, his good wife is not a whit his inferior. May they both go late to heaven!

WILLIAM LIVESEY.

I read with deepest interest the descriptions given in the HERALD last summer of the sickness, triumph and death of this able and earnest worker. If ever I visit the Vineyard again, I shall soon find my way to his grave, where I should like to sit and meditate for hours. I knew him well, and can say without hesitation that he was one of the truest men I ever knew. In 1830, when I was but six years old, my father had charge of the old Thompson circuit. With him were stationed John Lovejoy and William Livesey. Of the preaching of the latter then, I have no recollection, and can only remember the other as having a stentorian voice. I knew him well, and can say without hesitation that he was one of the truest men I ever knew. In 1830, when I was but six years old, my father had charge of the old Thompson circuit. With him were stationed John Lovejoy and William Livesey. 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## FRATERNAL ADDRESS OF REV. FRANCIS L. PATTON, D. D.

MR. PRESIDENT, FATHERS, AND BRETHREN: I have the honor to present to you to-day the fraternal salutations of my Church; and though I have not been instructed in any formal terms as to what I shall say here, yet I know that my Church would fail to approve of my diligence in the discharge of the duty entrusted to me, if I did not say that the Presbyterian Church in the United States of America rejoices in the growth and prosperity of the great denomination which you represent. The victories you have won are our victories, since we both fight under the banner of the same Captain of salvation; the sheaves you bind swell high the song of our thanksgiving, because they go into the same garner with those which we are binding, on the broad field of human life. Nor shall I exceed my commission, I trust, if, with your kind indulgence, I call attention to some points of interest in a comparative study of these two great Christian Churches.

Church work with us, as to its aim, falls into two categories, according as we consider its quantitative and qualitative growth. Our object is to make Christians of those who are not Christians, and better Christians of those who are Christians; our work having reference to conversion on the one hand, and to edification on the other. Our Christian work falls into two categories as to its agencies, according as we consider the individual working of the separate congregations, or the work of the Church at large. There is a work for each congregation, and a surplusage of energy in each, which goes to swell the general fund, out of which we contribute to supply the wants of the world. Hence, we have our Home Board, and our Foreign Board, our agency for the education of the young ministers, and our agency for making provision for the aged and infirm ministers; our Board of Publication, likewise, for the circulation of denominational religious literature. With differences of detail, I think, sir, that you will say there is a general correspondence between the work we are trying to do, and that which your Church is doing.

It is a matter of profound thanksgiving to us, that while our attention, since the reunion, has been largely called to questions of organization, we have not allowed the missionary operations of the Church to suffer loss. We have succeeded in making the necessary changes in our machinery in view of the larger business that we were going to do without stopping the work. Our Board have the sympathy and generous confidence of our Churches, and if I should single out any one as worthy of special mention here it would be the Woman's Board of Foreign Missions — (applause) — which, though perhaps the youngest of our denominational agencies, is conducted with a zeal, with an ability, and with financial results which give just cause for denominational pride and felicitation.

I referred to the fact of a reunion. Time enough has elapsed, and pressure enough has been brought to bear upon it, to prove that that reunion was a grand success, a reunion not originating in a foolish ambition for figures, but a reunion growing out of unity with respect to faith and order. And sure I am that our Church would visit with prompt rebuke the man who should undertake to make a controversial issue of the things which formerly divided us.

And while I speak upon the subject of reunion, I am reminded of what must have been a very impressive scene in this Conference, when the eloquent brother from the South came forward as the official bearer of fraternal salutations from brethren long estranged. I congratulate you upon this happy consummation. My only regret is that your Church in this respect is far in advance of ours. The Presbyterian Church, North and South, seems like a sea, whose waters roll apart because some ledge of rock lifts its persistent head above the waves. We have been trying to remove the obstruction by blasting the rock. Committees have sat, and editors have written, and private correspondence has been undertaken, with results which fall short of complete success. But what is not done by one agency, I am very sure will be done by another; for there is a tide of Christian brotherhood rising fast, both North and South, which, it shall have reached its full, will bury deep and out of sight the rocks of bitter memory. (Applause.) The tides of human feeling, like those of the ocean, come not at human bidding, but are under Divine control. And we are thankful for the fact that this tide, which is setting fast, though it rises too slowly for those who are impatient of delay, rises, at the same time, too surely to make it safe for those who stand in the way of its advance.

But let me pass, sir, to a consideration of some points more directly bearing upon a comparative study of the two Churches now exchanging Christian salutations. We are more at one, sir, both in polity and in faith, than we sometimes have credit of being. When I sat here on last Saturday and listened to the eloquent speeches made respectfully by Judge Reynolds, from Brooklyn, and Judge White, from Pittsburgh, I could imagine that I was attending the sessions of one of our General Assemblies, the speeches sounding so much like similar speeches made by ruling men in our own body. And while I do not suppose you would accept our idea of the ruling elder, it is still true that your Church and ours agree in this, that the

Church does not mean the ministry, but that in all questions pertaining to its government, the people have a substantial voice in the matter. (Applause.) And when I sat upon the platform, in the presence of men whose names are household words (the Bishops of your Church), I was glad to think that your Church, like ours, while unwilling to relegate to sacerdotalism, exclusively, the use of a good New Testament word, it does not use the word in its pretentious sense. (Applause.) Nay, I am furnished with an exegesis of the word *episcopos* the eloquent peroration of that address presented during the early sessions of your Conference, signed by the twelve, who, "in journeys oft, and in labors more abundant," are successors of the apostles in the only true Scriptural sense of the word. (Applause.) And when I listened to a discussion which pertained to a local question in your body, I was reminded of the fact that the Methodist Episcopal Church was an organization, and that it stands the test of a healthy organism, namely, that whatever affects a part affects the whole, and when one member suffers the whole body suffers with it. (Applause.)

Now, sir, when we reduce Presbyterianism to its lowest term, we are accustomed to say that there are three cardinal principles which underlie it, namely, the doctrine that the people have a substantial part in the government of the Church, that the smaller portion of it is subject to the larger, and that there is but one order in the ministry. Purity of the ministry, popular government, and ecclesiastical unity — these are features which distinguish the Presbyterian Church. (Applause.)

And now, if the love of my Church should get the better of me in the flush of momentary feeling, and I should say, that in virtue of your substantial agreement with us in these great principles, you are practically a Presbyterian Church, I am sure I can anticipate your forgiveness, and that you will understand that I make the statement without at all implying that either Church is indifferent to those differentiating features in our polity.

And without indulging in any Utopian dreams with respect to a visible, corporate unity of God's people, I do hope and pray that this spirit of Christian sympathy and affection may gather strength as the years go on. (Applause.)

But we are not only one in polity, we are more significantly one in doctrine.

And even though the differences which do exist were greater than they are, it were a matter sufficient to constitute the reason for fraternal salutation, in that we each can say we have a creed. (Applause.) I honor the Methodist Church because it has a creed. I honor it, sir — and will use a word which, in these days of broad churchism, is apt to awaken hostility — because it has a theology (applause); because it requires of its ministers that they shall be faithful in teaching that theology. (Applause.) I honor it for what some people call its bigotry, but what I call its fidelity, in teaching to its children the distinctive polity and creed of the Church, and I honor it because it is not ashamed, in these days, to say its theology is Armenian — (applause) — as we are not ashamed to say our theological creed is Calvinistic. I tell you, brethren, the day will be observed perpetually as a legal holiday throughout the length and breadth of the devil's dominion, which shall commemorate the time when Christians shall be so far recreant to truth, so indifferent to it, or so ignorant of it, that they shall be willing to part with all their denominational distinctions and make way for a broad churchism which will let in everything from Arianism to Calvinism. (Applause.)

I am not indifferent to the distinctive features of our system, but I do say that we live in times when we can afford to emphasize the points wherein we agree. In these days, when the question is not so much whether God hears prayer, as whether there is a God; in these days, when it is not so much a question as to how the soul is saved as whether there is a soul, we can afford to stand together and press the evidences of spiritual existence and supernatural belief. (Applause.)

In these days, when philosophy is parading the gospel of nescience, we can afford to stand together and take stock of our articles of faith and say, "This is what we know." When the claims of papal infallibility are pressed on the one hand, and the claims of private infallibility (which are more detestable) are advocated on the other, we can afford to stand together in maintaining the infallibility of the Bible, taking for our motto, "Let God be true, though every man be a liar!" (Applause.)

Against Pelagianism we preach the doctrine of man's depravity, though it wound pride; against Socinianism we preach that Jesus Christ died as the propitiation for the sins of the world, and that His death was not the result of unavoidable circumstances, a manifestation of martyrdom or heroism, but a real sacrificial death. We worship our God in trinity, and trinity in unity. We say that neither in Methodist pulpit nor in Presbyterian pulpit shall a man minister who dares to speak in doubtful phrase respecting the supremacy of Jesus Christ. (Applause.)

And even when we come to the points, sir, which do differentiate the two Churches, it will do us no harm to understand each other. (Laughter.)

I sometimes hear it said that Arminians are always Calvinists when they pray, and Calvinists are always Arminians when they preach. (Laughter and applause.) Well, sir, as a pleasant interchange of compliments, that is all right enough (laughter); and there is this much truth at its foundation, namely:

that the real issue between us does not often come to the surface, and is but seldom sharply defined. And yet, sir, I would be the last, as you would be

the last, by silence to sanction the idea that these two great branches of Protestantism stand apart and maintain separate organizations simply for the purpose of perpetuating a theological logomachy; and that which lifts our denominationalism into importance and the distinctions which characterize us, into a field of grandeur, is the very fact of the doctrines which serve to distinguish us. So true is this, that a distinguished Calvinist has said that the differences are differences which, when they are expressed, are expressed in the terms of contradictory propositions; and he has shown that to my satisfaction. So that the realm of thought falls into two great hemispheres, and Calvinists and Arminians divide between them the whole bulk of thinking Christian men. (Applause.) And with so much territory at our disposal — a hemisphere for each — I think we ought to be satisfied if we do not push our conquest. We each have enough to gratify any but an inordinate ambition.

One of your Bishops remarked to me, kindly greeting me on Saturday, that this interchange of salutation was something different from what it used to be. Now, let me ask the reason for the change. The change is found, not in the fact that either Church has lost regard for its distinctive doctrines; it is not due to a change of faith, and mutual approach with respect of doctrines which differentiate us. Arminianism is the Arminianism of Wesley; Calvinism is the Calvinism of the Westminster Confession. So they are, and so they will continue to remain. But the change is due to the growing spirit of catholicity in Christendom — a spirit which recognizes the great doctrines wherein we are agreed, as a sufficient basis for inter-denominational comity.

And now, if the love of my Church should get the better of me in the flush of momentary feeling, and I should say, that in virtue of your substantial agreement with us in these great principles, you are practically a Presbyterian Church, I am sure I can anticipate your forgiveness, and that you will understand that I make the statement without at all implying that either Church is indifferent to those differentiating features in our polity.

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Meanwhile, you and I, one by one, shall go up to take our seats in "the general assembly and Church of the first-born, whose names are written in heaven," there to know in its fullness what we now know only in part.

Brethren, I thank you for the kindness with which you have received me, and the indulgence with which you have listened to my remarks.

At the close of the address the following resolution, offered by Dr. Alfred Wheeler, was unanimously adopted by a rising vote: —

*Resolved*, That we have received

with great pleasure the Christian salutation of the Presbyterian Church, through their accomplished representative, the Rev. Dr. Patton, and that we rejoice in the continued advancement of that branch of the Church of Christ, regarding her prosperity as the common heritage of all the Churches, and that we will ever pray that her future may be as her past, only much more abundant.

FRATERNAL ADDRESS OF L. C. GARLAND, LL.D.

Mr. President and Beloved Fathers and Brethren of the Conference: I am very deeply sensible of the honor placed upon me by the Church, South, in associating me among its fraternal delegations to this Conference; but I am painfully conscious of inability on my part to reflect back upon them any portion of the honor which they have put upon me. My lips have never been the seat of eloquence; my speech is commonplace and lame, and I would be discouraged in addressing myself to that task, if it were not for that kind and cordial reception which I have received at your hands since my presence at the seat of the Conference. For this kind reception you have my gratitude, and for it I give you the thanks of the entire Southern Church. (Applause.)

And this courtesy on your part encourages me to hope that in the few remarks I propose to make upon this occasion, if I speak any word which you will prefer not to have spoken, you will think kindly of one who feels, as he stands here, that he must discharge his duty unto God, and not as unto

man. (Applause.)

And I will say further, that it will bring a reproach upon both you and us, as Christians, as Methodists, and as Patriots, if a satisfactory solution of all difficulties shall not be reached. (Applause.)

To us as Christians, because we will show ourselves destitute of the spirit of Christianity. This spirit is one of meekness, forbearance, forgiveness, peace and love. Where this spirit exists estrangement cannot be prolonged; and when it is wanting in those professing it, incalculable injury is inflicted upon the cause of Christ. If inconsistency of conduct in an individual professing Christianity, is a stone of stumbling and a rock of offense to all about him, how much more so is it in Christian bodies, which are supposed to be less under the influence of the evil tempers and passions which lead individuals astray, and more under the control of the principles of wisdom and justice and truth.

To us as Methodists, because it will be a repudiation of the ties that should bind us together. We are substantially one in doctrine, in polity and usages.

We have a common origin; and down

to the General Conference of 1844, the last held by the united Churches, we had a common history, and a common

inheritance in the great names that

have adorned the Church.

And what would our illustrious

founder, whose last letter to Mr. Asbury

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no occasion for my saying much; and, indeed, so exhaustive have been their remarks, that there is but little left me to say. But coming as I do from the laity of the Church, I may be supposed to sympathize with them, in some respects more closely than it is possible for the clergy to do. It may, therefore, be uninteresting to you to receive from me a statement of the sentiments and feelings that prevail generally in each other in the struggles of the South, in regard to the subject of our mission. The regret that an occasion should ever have arisen for the division of the Methodist Church was, at the time, and still is, profound and universal. (Applause.)

This regret, however, did not extend

beyond the occasion; because the occasion, as it presented itself to our apprehension, was of such a nature as to render division not only necessary, but desirable.

In the Conference of 1844, the Northern and Southern delegates found themselves surrounded by a complication of difficulties out of which they saw no way of escape, but by separation. They came to this conclusion reluctantly, and were forced by necessity into the positions which they respectively assumed.

*Hallowell, Me.*

I believe that the great lesson for us to learn — every day it seems more true to me — is this, God and my own soul;

there is nothing else in this world I will trust to for the truth. To these alone are we amenable for judgment, to Him and to His voice within us. From all else we must appeal. Only we must

not appeal so haughtily as we are sometimes tempted to do, but in independence, not in pride. — *Frederick W. Rob-*

*ertson.*

Neither party could have receded from its position without infidelity to the section it represented. Methodism would have been seriously damaged, if not totally destroyed in the one section or the other, had any other policy been adopted.

It is impossible for any unprejudiced and candid mind to study the proceedings of that Conference, without a conviction that what was done by either party was done with a view to preserve the Church and to promote its best interests. Those holy men who figured in those transactions, maintained consciences void of offense to both God and man; and when they parted from each other in mutual respect and with regretful tears, they carried with them the hope that of seeming evil great good might ultimately come. And that the course they pursued did advantage the interests of both the sections cannot be doubted. Each portion threw off its clogs and impediments to progress; each brought itself more fully into sympathy with the popular mind; and the aggregate membership of the two Churches is to-day larger than it would have been, if division had not taken place. The Northern people rallied around you in consequence of the division as they had never done before, and so the Southern people did around us. By this increase in local sympathy you have been greatly enlarged, and so have we.

In this view of the matter, I assure you that the enlightened portion of the Church, South, have always been disposed to think kindly of their brethren at the North, so far as the division itself is concerned. They never saw in the division a ground for hostile feeling.

They never dreamed that an unpleasant antagonism would spring up between the two sections in consequence of it. Contrariwise, as division has removed all the elements of strife, and reduced each party to homogeneity, they expected that the two sections of the Church would move on, each in the accomplishment of its own mission in its own way, not only without jostling and jarring with each other, but even with warmer Christian sympathy than had previously existed between them for several years.

Meanwhile, you and I, one by one, shall go up to take our seats in "the general assembly and Church of the first-born, whose names are written in heaven," there to know in its fullness what we now know only in part.

Brethren, I thank you for the kindness with which you have received me, and the indulgence with which you have listened to my remarks.

At the close of the address the following resolution, offered by Dr. Alfred Wheeler, was unanimously adopted by a rising vote: —

*Resolved*, That we have received

with great pleasure the Christian salutation of the Presbyterian Church, through their accomplished representative, the Rev. Dr. Patton, and that we rejoice in the continued advancement of that branch of the Church of Christ, regarding her prosperity as the common heritage of all the Churches, and that we will ever pray that her future may be as her past, only much more abundant.

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&lt;p

bosom of the Father's glory, God's unchangeable gift to man, the music of the Beatitudes, the sublimity of the Cross, the power of forgiveness, the invincible spirit of the Gospel—this holy love is the very life-fire of Christianity. Woe to the man who would quench it! He is worse than a hypocrite—he is a murderer. For it is written, "whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."

No matter whether priestly vestments adorn his hypocrisy, or ministerial ordination gives a deceitful sanctity to his name, "whoever he be"—whether Bishop, elder, deacon, or layman, he is an apostate, traitor to his cause and his Master, and by the authority of Almighty God he is pronounced a murderer!

Fraternity is anything, it is, at least, an end of strife—it is peace; it is the calm after the noise of the waters and the tumult of the elements when the Master has said, "Peace, be still!" It is an end of the contentious spectacle of Christian antagonism which only but man applauds. It is exchanging discord for harmony, and broken and jarring strings for harps sweetly tuned and full of sacred music. Ab, brethren, in that eternity to which we are all rapidly advancing, when earthly enmities and all the fiery passions that consume human peace shall have sunk into ashes, and petty strife of time shall seem but miserable follies of which we are ashamed, how many men will then wish their bitter words had been unsaid!

We shall know better there. Contention will be over. When all the triumphant legions of God's mighty host shall celebrate redemption's eternal peace; when all sectarian distinction shall be forever obliterated and all discordant tongues shall be translated into the sweet language of Heaven; when we see no longer through a glass darkly, but face to face; no man shall cry, I am of Paul, or I am of Cephas, I am of the North, or I am of the South, but only I am of Christ, and in that clearer knowledge of sublime worship,

"We'll join the everlasting song,  
And crown His Lord of all!"

If divine grace would touch my lips with hallowed fire to speak but a single word to all the hosts of American Methodism, I have asked myself the question, could I desire that word to be something new, strange, and more heavenly than any inspired utterance ever heard before? Through the ages God has sent angels, prophets and apostles to bear His messages to man, and even spoken also by the mouth of His Son; but no angel, nor prophet, nor apostle, no, not even Jesus Christ himself could teach me, to utter any word whose height and depth and sweetness of meaning can surpass that word I proclaim as the gospel of fraternity—CHRISTIAN CHARITY!

Other words there are, that are full of meaning, full of music, full of power; but in this word is condensed the divinest life ever lived upon earth; and when this "word became flesh and dwelt among us, and we beheld His glory, it was the glory of the only begotten of the Father—full of grace and truth." Other gifts of God to men are unmeasurable, but this gift is unspeakable! Other virtues are illustrious in the armor of light. Faith is His shield; hope is His helmet. Why is charity not named among them? Because the celestial material of which the whole armor is made, is charity, and because charity is not for war only, but also for peace; not for time only, but also for eternity; and when the Christian armor shall have served its purpose of warfare upon earth, and be refined into raiment fit for the palace and presence of the King in His beauty, its transfigured glory shall exceed all material splendor, and "it doth not yet appear what we shall be; but when He shall appear, we shall be like Him," and our eternal completeness in Christ shall be this, that we are made "PERFECT IN LOVE!"

The speaker took his seat amid great and prolonged applause.

The Chair then said: "We will now have the pleasure of receiving the address of Dr. Garland.

Dr. Garland, as came forward, was received with hearty applause, and proceeded to address the Conference. —Address on the second page.

Doxology was sung, and the benediction pronounced by Rev. Reuben Nelson.

TWELFTH DAY.

The Conference was called to order at 9 o'clock by Bishop Scott.

John M. Reid conducted the opening religious exercises. He read the third chapter of the first Epistle of John, and announced the 23rd Hymn, commanding

"Love thy kingdom, Lord,  
The house of Thine abode;"

after the singing of which he led the Conference in prayer.

The Journal of yesterday's session was read and approved.

It was announced that J. C. Auld, of Kansas Conference, had arrived and was in his seat; also that J. W. Cochran, lay delegate from Washington Conference, had arrived, and he was admitted to a seat in place of Mr. Harris.

W. Deane of California Conference rose to a question of privilege.

He stated that Peter Bohl, first reserve delegate from California, was in his place on the third day of the Conference, and his name was ordered to be placed on the committees on Sunday-school and Tracts, Church Extension and Lay representation. His name appears on the latter but not on the former. He desired the correction to be made as the only reparation at this late date.

The call for Resolutions and Miscellaneous business was resumed.

A large number of resolutions were presented and referred.

An effort was made to fix the day for the election of General Conference officers and editors, which resolution, after a lengthy discussion, was laid on the table.

The criticisms that have been made on the Western Book Concern resulted in a very lively discussion, participated in by Dr. Lanahan, Dr. Nelson and others.

Before the session closed, the committee to whom was referred the memorial asking for an investigation of the affairs of the Western Book Concern, made a lengthy and detailed report of its assets and liabilities, showing it to be not only solvent but in a healthy and vigorous condition. The report closes with the recommendation that the General Conference pass the following resolution:

(Signed) WM. R. CLARK.  
Baltimore, Md., May 10, 1876.

On motion of J. P. Newman the rules were suspended for the reception of Rev. F. L. Patton, D. D., fraternal delegate, from the Presbyterian Church.

[The address will appear in full in our column this week.]

Bishop Ames took the chair, and resumed the call.

W. R. Clark presented the following, which was referred to the committee on Revisions:

Whereas, there is a discrepancy between paragraph 128 and paragraph 133 of the Discipline; therefore

Canada desired to take his leave, and the Conference would please give attention. Bishop Carman then made a short farewell address, assuring the brethren that he and his colleague should go from them "with hearts full of affection," hoping that the pleasant fraternal relations between the Methodist Episcopal Church in Canada, and the Methodist Episcopal Church in the United States, would be continued.

Rev. E. Lounsbury, co-delegate, said, I will not detain you. I thank you for the courtesy you have extended to my beloved Bishop and myself. I rejoice to see you and be with you in your friendly debate, as this last has been. We have often witnessed similar scenes and heard exciting debate in our home work, and have always observed that it led to friendliness and good-will. Again I thank you for your kindness, and bid you good-bye.

Bishop Simpson said he was absent when the fraternal delegates from the Methodist Episcopal Church of Canada were introduced. If he had been here at that time he would have presented the fraternal letter from Dr. Ryerson, of Canada, whom many of the brethren knew.

The letter was read by the Secretary.

A. Lowry offered the following, which was adopted:

Resolved, That the committee on Revisions be instructed to inquire into the expediency of inserting after the word stations, in the fifth line of paragraph 128 of the Discipline, the words, who are members of our Church, and of striking from the seventh line of the same paragraph, the words "Trustees and."

D. A. Goodsell presented the following, which was referred to the committee on Itinerary:

Resolved, That the committee on the Itinerary be directed to inquire into the expediency of requiring all ministers coming to us from other Churches or denominations to remain on probation two years before being admitted into full connection, said probation not to affect the recognition of their orders.

The usual voluminous amount of memorials and resolutions were offered and referred; notices were given, the doxology sung, and benediction pronounced by Bishop Scott.

FOURTEENTH DAY.

Bishop Ames called the Conference to order at 9 o'clock, and Cyrus Brooks read the 12th chapter of Romans, and announced the 52d hymn, commencing:

"For ever here my rest shall be  
Close to Thy bleeding side."

After the singing, prayer was offered.

Bishop Harris announced the special committee on the Taxation of Church Property.

The roll of Conference was then called for petitions, memorials and appeals, and a large number presented occupied most of the time of the session.

A. McKeown presented the following, which was referred to the committee on the state of the Church:

Resolved, By the preachers of Boston and vicinity, that the General Conference of the Methodist Episcopal Church, to be held in Baltimore, beginning May 1, 1876, be requested to ask permission of the Centennial Commission to place a suitable statue of the Rev. Bishop Francis Asbury, the first Protestant Bishop of America, in Centennial grounds at Philadelphia, and that the General Conference be requested to make provision for such a memorial of American Methodism.

John Kendrick presented the following resolution, which was referred to the committee on the Episcopacy:

Whereas, it is evident that the rule fixing the residence of the Bishops, works great inconvenience to the Bishops, without corresponding advantage to the Church, therefore

Resolved, That the Bishops be allowed to select their places of residence, with the understanding that not more than one shall reside in the same State or territory.

The doxology was sung, and the benediction pronounced by Rev. J. H. Bayliss.

FIFTEENTH DAY.

The Conference met at 9 A. M., and was called to order by Bishop Bowman.

Jacob Rothweiler conducted the devotional services.

Report of the Fraternal Delegates to the Wesleyan Conference of Eastern British America.

DEAR FATHERS AND BRETHREN:—

The undersigned and Rev. Wm. H. Elliott were appointed by the General Conference held in Brooklyn, N. Y., in the year 1872, to bear its fraternal salutations to the Wesleyan Conference of Eastern British America.

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In June, 1874, we visited that body at its session at Charlestown, Prince Edward Island.

Upon our arrival late on Friday evening, we were received by a delegation from the Conference with marked cordiality and respect. On Saturday, at 10 o'clock, A. M., we were introduced to the Conference and invited to take seats on the platform. The following Monday, at 10 o'clock, A. M., was fixed as the time for receiving our communication.

On Sabbath morning, the writer, by invitation, occupied the pulpit where the Conference was in session, and in the evening Dr. Elliott preached in the same place a thoughtful and impressive discourse to a crowded and attentive audience.

Editor of Sunday-school Books and Tracts.

J. H. Vincent was unanimously elected in the same way, and amid cheers.

Editor of Christian Apologist, etc.

G. Moody nominated Dr. Nast.

F. Schuler said he was requested by the majority of the German delegates to ask for a postponement of the election of the editor of that paper, and he so moved.

H. Niedringhaus hoped this would not prevail. He seconded the nomination of Brother Moody for Dr. Nast, the father of German Methodism.

J. W. Freund thought it would be very desirable to have one more meeting of the German delegates, and hoped the Conference would grant these brethren that privilege, as in such case he believed they would be able to reach a unanimous choice among themselves.

On the same evening, compelled by other duties, we took our leave of the Conference, deeply impressed with the lively satisfaction with our communications, and a high appreciation of the courtesy of the General Conference.

In the evening of the same day the service of ordination was held, and the writer, by invitation, delivered the address to the candidates.

On the same evening, compelled by other duties, we took our leave of the Conference, deeply impressed with the lively satisfaction with our communications, and a high appreciation of the courtesy of the General Conference.

The Chair suggested that some might prefer, possibly, to vote on the nominations separately, but many voices said "No, no, together."

The motion was then put to the uplifted hand on their election together, and prevailed amid general cheering.

Agents of the Western Book Concern, at New York.

B. I. Ives nominated Reuben Nelson and J. M. Phillips, the present agents, and expressed the hope that they might be elected by acclamation.

The Chair suggested that some might prefer, possibly, to vote on the nominations separately, but many voices said "No, no, together."

The motion was then put to the uplifted hand on their election together, and prevailed amid general cheering.

Agents of the Western Book Concern, at Cincinnati.

John W. Ray nominated Luke Hitchcock and J. M. Walden, and they were elected in the same way, and with the same enthusiasm which had previously prevailed.

Bishop Ames took the chair, and resumed the call.

W. R. Clark presented the following, which was referred to the committee on Revisions:

Resolved, That the assertion of the memorialists that the Western Book Concern is "practically insolvent" and is "in an unsound, dangerous, and bankrupt condition," is both unjust and untrue, and is entitled to no consideration by the public; and that any member of the Methodist Episcopal Church who was instrumental in its clandestine publication in the newspapers, deserves the censure of this General Conference, and the condemnation of every true friend of the Church.

All of which is respectfully submitted.

W. H. HUNTER, Chairman.  
Baltimore, Md., May 12, 1876.

Bishop Scott announced that Bishop Carman of the Methodist Episcopal Church of

the United States, would continue to vote for

the Conference.

Editor of the Christian Advocate in New York.

Daniel Curry and C. H. Fowler were respectively nominated by many voices in different parts of the house.

D. P. Mitchell moved that before the Conference should proceed to vote for

the Conference.

Editor of the Christian Advocate in New York.

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The balance of the year, can have it until January, 1877, for *One Dollar* and *twenty-five cents*, including postage.

During the next few months matters of special interest will appear in its columns. The New England Conference commences its session in Lowell, April 5, and the Providence, New Hampshire, Vermont, Maine and East Maine Conferences immediately follow. The General Conference convenes in Baltimore, May 1st, and it will probably be a session of unusual interest. A full report of all these Conferences will appear in **ZION'S HERALD**, which of itself will be worth more than the price of the paper to every intelligent Methodist reader.

Will the ministers please mention our offer to their Churches, that all may have an opportunity to subscribe.

**ZION'S  
HERALD.**

THURSDAY, JUNE 1, 1876.

This is an anniversary week in Boston. Every day is crowded with either business or public meetings. The purely denominational (especially those that take on a social character) are the most popular and best attended like the Congregational and Unitarian reunions. The Bible Society on Wednesday afternoon, at the new Old South, with Dr. Hall of New York, as a preacher, will not lack an eager audience. Our Church has its anniversaries and public occasions at its Conferences, and at the great quadrennial gatherings, like the present one in Baltimore. We well recollect when anniversary week was one succession of crowded and enthusiastic meetings. But these public services have been indefinitely and unendurably multiplied, until neither the week nor the attendants upon them could bear the surfeit. Besides, the war created such surpassing excitements of itself, that these meetings, during its continuance, were by comparison tame, and eloquence became a cheap and common affair. But the press now takes the place of the public hall, and spreads out before the religious world the great field and the necessities of the organized charities among us. Enthusiasm has somewhat died away, but Christian principle remains, and every true interest of the Master's kingdom is well sustained.

General Conference has been greatly concerned with the official newspaper question. As a money making master, or as a question of securing the highest form of literary ability, there is no doubt it would be economical and wise to have fewer papers, and to thoroughly endow the editorial corps employed on them. But focal papers, beyond their literary and religious functions, have an invaluable local work to perform. They are the necessary exponents and interpreters of local necessities, and an important reinforcement to all the local charities and evangelical movements. But it is far better to have these sectional prints under local management. It relieves the over-burdened Book Rooms of responsibility. It develops the intelligent and generous supervisions of our laymen in all portions of the work, and creates a stronger interest in the circulation of the paper itself. Two official papers, perhaps would be enough, one for the East and one for the West. Others might be added in starting, and then be safely submitted to the support of the districts they represent. This would remove from the long sessions of General Conference many wearisome discussions, and many occasions for heart burning in the heated canvas for occupants of editorial chairs.

**ZION'S HERALD** has been more useful, independent, loyal and popular as a voluntary newspaper, under denominational auspices, than it would have been, if a dependent adjunct upon the publishing house at New York.

Hon. Charles Francis Adams related to a friend of ours, last week, an interesting unpublished incident, in the life of his father, John Quincy Adams, quite characteristic in itself and replete with excellent sense. The younger Mr. Adams was remarking upon the freedom with which the press had been accustomed to use the family name in the different generations, and the philosophy with which he now regarded newspaper criticisms, and then referred to this occurrence. "When a young man, he had become, he said, accustomed to the most bitter and malevolent attacks upon his father, but on one occasion, the well-known Boston editor, Buckingham, capped the climax, by saying in his paper, that 'Mr. Adams would rob his father's grave for a dollar or a vote.' The young man with all his philosophy could not stand this; he was bursting with rage, and made preparation to write as severe and indignant a rebuke as was in his power. He intimated his intentions to his father. 'Be as mad as you please,' was the sage statesman's advice, 'but be sure and not rush into print with it! Say nothing publicly about it!' Quite reluctantly the heated young blood was permitted to cool down. Some years afterwards, while the ex-President was a member of the House, Mr. Buckingham visited Washington and was present in the Hall of the Representatives. He arrived after the adjournment, noticing that Mr. Adams remained in his seat. Approaching him, he said, 'Mr. Adams, will you shake hands with me?'

"Certainly, sir," said the veteran politician, immediately proffering his hand. "You shall never be abused again, Mr. Adams, in my paper," responded the mellowed and re-

pentant representative of a party press; and, said Mr. Charles Francis, "he never was!" Silence in this case, as in most others, proved golden.

The missionary ladies in Washington seem to have had a nice time of it; and they deserved it! Having attended with praiseworthy diligence to their routine work in reviewing their broad mission field, they were permitted to enjoy some of the peculiar social amenities of Washington. Under the chaperonship of Mrs. Dr. Newman, through a hearty and courteous invitation from Mr. Grant, the ladies of the executive committee enjoyed a reception and entertainment at the Presidential mansion. During the reception in the evening, the President, with his sons, Fred and Ulysses Jr., joined the company, and proffered the kindest attentions to their guests. The pleasant evening closed with a scene that probably went without a parallel in the White House. Mrs. Grant called upon Mrs. Hibbard, who had been the presiding officer of the body, to engage in prayer. After which, the ladies sang "Nearer, my God, to Thee," and "I need Thee every hour," and left such a benediction upon the honored family, now occupying the most conspicuous station in the Republic, behind them, as visitors to their thronged rooms rarely do.

We are more impressed, of course, with the evils of our times because we are personally cognizant of them in all their unmitigated enormity, and in all their baneful consequences. "Distance lends enchantment to the view." The old times seem purer as well as simpler. Such ample and frank diaries, however, as President Adams', reveal a condition of things in Congress much more appalling in their moral character than anything that now affords a subject for popular criticism or public investigation. Drunkenness of the most shocking character, duelling, combinations, plantation manners, political rings and corruptions, were matters of common occurrence, and what is more significant, did not excite the public abhorrence and unqualified indignation that vices and crimes of a less heinous character do at the present day. There is room enough for reform conventions, but the moral world has not rolled backward in its orbit, and is "better farther on."

In a Massachusetts city, not far from the Capitol of the State, a Church of our denomination, some time since, built a large and convenient house of worship. As it was a heavy burden even for a vigorous body to bear, when the season came round for taking up the annual collection for missions, the pastor prefaced his call for the accustomed contribution, by remarking that it could hardly be expected, after their heavy outlays, that they would subscribe as much as heretofore, and that, perhaps, it was due them that the collection itself should have been omitted. A brother, who had probably given as large a sum as any one, if not more, rose in the audience and remarked in a quiet tone, and in his usual measured sentences, "I do not wish to seem to differ in opinion with our pastor, but I think it would not look well for an able Church like ours, in a Christian land, to tax the miserably poor heathen of India and other parts of the world to build for them a comfortable house of worship." "Pass the boxes," said the pastor, convicted of his error, and thoroughly converted from his false premises, and a larger, rather than a diminished, collection than usual was the result.

We shall soon learn that there is no patent way of saving men. Temporary successes follow new modes and the labor of men. But there is only one name given under heaven, among men, whereby we can be saved. The preaching of the Gospel to every creature is the divine process for the world's redemption. The Church of Christ is the mother of us all, in whose warm and rich bosom the children of faith are to be nourished. It is folly to lose faith in these authoritative modes. The gates of hell shall not prevail against them, and the inspired pen has already portrayed the ultimate triumph of the truth as it is in Jesus. Let us labor faithfully, hopefully and prayerfully in the portion of the Master's vineyard falling to us to cultivate. Paul plants, Apollos waters, but God giveth the increase.

We learn of one of our generous merchants, who is an official member of a Church in the suburbs of the city, that he has taken his pastor with him on a visit to Washington, Baltimore and the Exposition at Philadelphia. He has secured excellent and cultivated companionship for himself, and given his pastor a delightful and invigorating excursion. There will be better preaching after the trip, and the thoughtful merchant will have the benefit of it.

H. R. Revels, D. D., was last week elected editor of the *Southerner Christian Advocate* at New Orleans. Dr. Revels is the colored ex-United States Senator from Mississippi, a very able, scholarly and modest man.

**DIFFERENT IMPRESSION.** When a sincere and thoughtful man desires to express, over his own signature, his honest convictions upon subjects which he deems of vital interest to the Church, we are disposed to offer him the opportunity of our columns, although we do not entirely accord with him in judgment. One of our most cultivated and popular pastors relieves his mind with great freedom and earnestness of expression upon our first page. His late visit to the General Conference at Baltimore has evidently not been a means of grace to him, but, on the other hand, has burdened him with an oppressive "concern" for the Church. He talks right out in remarkable plain Saxon, so that no one can be left in painful doubt as to his meaning. Ungrateful misgivings and apprehensions have been awakened in his heart, and he warns the brethren

with the faithfulness of a Hebrew prophet.

He is certainly not alone in his lively apprehension of the secular atmosphere which seems to surround the canvassing efforts of the delegates in the elections to official positions, and the worldly modes by which majorities in some instances seem to be secured. Some of the members of the body itself proposed resolutions of disapproval of such courses. But admitting this without offering the slightest apology for it, or, by any expression weakening the force of the denunciation of the evil, still one can but ask the questions, how can we discover without conference, the fit men for the different positions, and how, without some organized unity of purpose, can we secure the best man for the work the Church has to be done? Unlike popular political caucuses, after the ballot, there does not remain a party in opposition, but the whole Church accepts the result of the "lots" as indicating a higher wisdom than human, and settles down into a hearty support of the elected incumbents. There are a few men who seem to be born to be managers. They make themselves to be conspicuously and offensively busy always in bringing forward and urging the claims of candidates, if happily it be not their own merits. These men, however, can be readily counted. They are made of such coarse fibre, that they do not seem to be much injured by caucassing, and they are generally so heartily despised that they exercise very little influence for evil over others. Familiar and unsuccessful candidates for various offices soon sink to their proper level, and are remanded, at an early period, to the rear seats of the sanctuary. The temporary disappointment of good men and their friends in failing to secure adequate recognition of real talent is an excellent discipline, and yields the peaceable fruits of righteously.

We are more impressed, of course, with the evils of our times because we are personally cognizant of them in all their unmitigated enormity, and in all their baneful consequences. "Distance lends enchantment to the view." The old times seem purer as well as simpler. Such ample and frank diaries, however, as President Adams', reveal a condition of things in Congress much more appalling in their moral character than anything that now affords a subject for popular criticism or public investigation. Drunkenness of the most shocking character, duelling, combinations, plantation manners, political rings and corruptions, were matters of common occurrence, and what is more significant, did not excite the public abhorrence and unqualified indignation that vices and crimes of a less heinous character do at the present day. There is room enough for reform conventions, but the moral world has not rolled backward in its orbit, and is "better farther on."

The aim of this little manual is to afford practical aid in the study of our English Bible. The plan is, in case of words that are obsolete, to give their significance; and in the case of the larger list of terms that have undergone transformations of meaning, to state the Bible sense of the word, and then bring it into comparison with its modern definition, the whole being often illustrated by selections from contemporary English authors of the highest standing. The work is one of great value to Bible students for home and Sabbath-school use.

A glance over the pages of our English Bible will bring to our notice many words current at the date of the translation, but now entirely obsolete. As specimens of this class, we have the words, *ambassage*, *assunge*, *astonied*, *avengement*, *avouch*, *besom*, *bruit*, *caul*, *chapiter*, *chapmen*, *callops*, *confection*, *cracknel*, *daysman*, *ear* in the sense of *ploughing*, *endame*, *ensample*, *eschew*, *eventide*, *evillavourednes*, *exchanger*, *eyerservice*, *familiars*, *fining*, *firstling*, *folk*, *forswear*, *forwardnes*, *fowler*, *forward*, *fuller*, *glistering*, *goodman*, *grindres*, *habergeon*, *hungerbitten*, *jerwy*, *joy*, *kerchief*, *kin*, *knop*, *leasing*, *lintell*, *list*, *magnificil*, *minish*, *mufler*, *neeing*, *noisome*, *occupier*, *occurent*, *quaternian*, *ravin*, *savour*, *seethe*, *servitor*, *shambles*, *silverling*, *sith*, *sodden*, *taches*, *trow*, *twin*, *woe*, *wort*, *yesternight*, etc.

The list of words, still in use, which have undergone some change in meaning is much larger. Only a few samples from Professor Swinton's extensive catalogue can be here furnished.

*A broad*, in modern usage, means *out of the country*, but in the Bible, away from home or out of doors. *Adoration*, in the Bible and early English, means *wonders*, but now carries also the sense of *approval*. *Adversary* now equals *opponent* or *antagonist*; then, an *opponentis a laesuit*, (Mat. v. 25). *Advertise*, which meant to inform, is now narrowed to a particular manner, namely, by *publication*. *Affinity* in the Bible means *relation by marriage*, while with us the sense is broadened to embrace relations in general. "Solomon made affinity with Pharaoh" (1 Kings, iii, 1). We speak of the affinity of sounds or colors. *Allow* in the Bible means to approve, as "ye allow the deeds of your fathers" (Luke xi, 48); but in modern English to *permit*. *Amiable*, once applied to things, now denotes only the quality of persons. In the Bible *artillery* is applied to any engines for projecting missiles, especially including bows and arrows. During the visit of Messrs. Moody and Sankey, it was encouraging and pleasing to see how, with very few exceptions, the press spoke favorably of their work; but I see that a very stale and poor reproach has just been revived in Edinburgh. Some "official report" on lunacy or the local lunatic asylums states that there has been a large increase in the number of cases of insanity, and that such increase is traceable in a great degree to the effect of the revival services held in that city two years ago. Hereupon the old class of critics moralizes upon the connection between religious excitement and lunacy, and seeks to write down and discourage revivalism. I suppose no great work of God has ever taken place without arousing this sort of hostile criticism. At any rate, we can go back to heathen Festus: "Paul, thou art beside thyself; much learning hath made thee mad!" Is it not strange that these people so willfully shut their eyes to the general and permanent moral results of these clerical revivals? What would the great hives of our various industries in Northumberland, Yorkshire, Lancashire, Staffordshire, and Cornwall have been, but for revivals? It is all very well to howl against "spasmodic and hysterical religion," but the fact is that the mighty moral renovation which the populations of those countries have undergone, is due chiefly to the thing to which such ugly epithets are attached. I have sometimes been afraid that the spirit of revivalism was dying out among English Methodists, and that we were in danger of losing our glorious reproach; but recent events have much reassured me. The fire is there still, and every now and then it is fanned by the breath of heaven into a mighty flame.

And these delegates are, after all, good men. They are imperfect and human; they are sometimes overcome

in high debate by a heated temper; they lapse from the exalted standard of Bible holiness; but they are men of prayer, and are the children of the Highest!

No man can look upon this body of ministers and of noble laymen, hear their words of pronounced experimental piety, join with them in subduing and exultant strains of holy song, mark their sensitiveness to everything that affects Christ's kingdom upon the earth, without feeling a sense of gratitude to God that He is accounted worthy of being a member of such a blessed fellowship.

**THE ENGLISH OF OUR BIBLE.**

In the view of the best scholars, the Bible of King James' translation is a marvel of clear, simple, idiomatic and nervous English. In it we have the language of the people at that formative period when the style was natural, easy and expressive. From this circumstance, no new translation can equal

sought him that he would depart out of their coasts" (Mat. viii, 34).

*Conversation* used in the Bible in the

sense of deportment, disposition, is

now narrowed to mean deportment

only in regard to speech. *Corn*, *wheat*

*Engine*, in the Bible a military machine,

is now any machine for producing

effects. *Let*, to hinder, has come

to mean the reverse, to *permit*, *allow*.

*Loud* in our translation signifies simply

*ignorant*; but the term has acquired

the sense of *low*, *vicious*. *Lover*, once

applicable to both sexes, is now confined

to the male sex. In the Bible a

*man of war* is a soldier, as "Herod

with his men of war" (Luke xxii, 11); but with us a *ship of war*.

**MEAT IN THE BIBLE.**

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The *Catholic Review* (New York) is not at all pleased with the present government of Italy. It complains that the country is overrun with governmental spies; sixty at Rome, forty at Naples, and so on; besides 400 special traveling agents of the ministry. But if this is true, where was this system of espionage learned, if not from the Roman court itself, where spies penetrated into families and every department of society, and furnished victims for the Inquisition? The *Review* adds, that "with immoral books and pictures, Protestant tracts and offensive posters (such as, 'The Roman Catholic Church not the Church of Christ,' 'The Roman Easter and the Christian Easter'), the condition of the eternal city is not enviable to those who love morality and religion." Does the *Review* mean to say, that the Protestant tracts circulated in Rome indicate immorality?

The Irish Episcopal Church is sailing through stormy if not bloody seas. The majority oppose that idolatry of the Prayer-book, which seems to possess a minority of the body, and are bent on a revision that shall exclude ritualistic doctrines and practices, baptismal regeneration, the real objective presence in the sacrament, priestly abolution, etc. In fact, important changes in this direction have been made, but no time fixed for their coming into force. Hence the battle rages, and the ritualists denounce the evangelical party as "infidel," and call upon the faithful to come to the rescue of the ark from the hands of the uncircumcised, by electing "sound churchmen" to the approaching Synod.

When officers in the army and navy are past service, the government which they have defended, very properly pensions them. Why should not the same be done for veteran educators, who have spent the best part of their lives in the defence of their country against those formidable foes, ignorance and vice? The strongest inducements should be offered to able teachers of either sex to abide in their noble calling, and it is certain that few of them can by any means lay up out of their salaries enough for their support when they shall be laid aside from active work. We notice that George William Curtis, a man of comprehensive views, advocates this measure, as an act of justice to the profession of education (we speak of the profession of law or medicine), and as indispensable to the best interests of the country.

Last Friday two unhappy and wicked men were suddenly deprived by law of the life which they had forfeited—Piper in the jail in Boston, and Frost in Worcester. The former, by his own confession, was a brutal, reckless and dangerous member of the community, acknowledging himself to be the author of more than one murder. He seemed to become penitent in his last days to yield to the religious instructions of the ministers whom he called to be his religious pastors in his final earthly hours. Frost was coarse, hard, careless and impudent to the last. His murder of his brother-in-law, and the disposition of his body, revealed a character most thoroughly depraved and hardened. This is a terrible punishment, but so is the crime. The loss of life to these men was not the worst thing that could happen to them, after a year's preparation for the event, and was an act of defense for the community and a terror to evildoers.

Our old and greatly respected friend, Rev. L. M. Bidwell, of Norwich, Conn., celebrated, with his excellent wife, the golden anniversary of their wedding, last week. Brother Bidwell, through a painful railroad accident, has long been upon the superannuated list. He opened his ministry over fifty years ago, and has always borne a high and spotless character, and has been greatly esteemed in the community where he lived. Rev. Ira G. Bidwell, a nephew now in Buffalo, made a fine address on the occasion. A poem was read by Mr. F. Bolles of Hartford, and remarks were made by Rev. N. G. Lippitt. Altogether it was a delightful hour.

The Book Agents have issued in handsome calf a very excellent and practical volume entitled "Laws relating to Religious Corporations" by Rev. Sanford Hunt, D. D. This manual should be in the hands of all Church trustees and stewards, and will be of great service in securing in Church action legal proceedings, and in interpreting the rights of all religious assemblies. Magee has it.

The great Northern Presbyterian Assembly has been in session for more than a week in Brooklyn. Moved, perhaps, afresh by the fraternal spectacle in Baltimore between the Methodist Episcopal Church and the Methodist Episcopal Church, South, under an enthusiastic motion of Dr. Talmage, it has offered another very warm and hearty ovation for a brotherly reunion between the Northern and the Southern Presbyterian Assemblies. The latter Assembly is in session.

Men of principle, who talk of reason and conscience, are quite apt to be put by as well-meaning to be sure, as even worthy of admiration, but not practical enough for leaders. Pray, what was the Declaration of Independence, and what the Constitution, in its scope and purpose, but a declaration of principles? The practical men—so they asked to be called in antebellum days—who, ridiculing the pure and lofty idealism of these great documents, advocated the low ground of "taking things as they are," and not running off after impossible abstractions,—what did they bring the country into? We were saved only when we went back to principles.

Some persons seem to think that the excellent gentlemen who have just held an Independent Conference in New York, have, by so doing, put on the air of superior virtue and wisdom, as if the destiny of the nation depended on their action. We do not share in this opinion. According to the view of their critics, every man who takes a decided and independent stand against any moral evil, is simply self-conceited and self-righteous, which is absurd. We are glad they have spoken, not as partisans, but as patriots, who, deeply impressed with the evils which environ us, appeal, with the voice of reason and conscience, to their countrymen to rouse themselves to the solemnity of the national emergency, and demand much needed reforms.

"Favorite Sons" are springing up like gourds. Most of them doomed to a speedy blight. These candidates for the presidency represent for the most part a comparatively small number of disinterested gentlemen, who expect to be the objects of a profitable favoritism in the shape of political loaves and fishes, in case their "favorite son" can be boosted into the high place of power and patronage.

They have a wretched public-school system in Newfoundland, from which we may gather a warning. A public grant of \$95,000 is divided among the different religious denominations according to population. The consequence is, that the Roman Catholics, Episcopalians, etc., are tolerably well provided for, but the smaller sects have either to put up with schools of an inferior grade, or to send their children where they are drilled in the religious tenets of other Churches. But nobody is fully satisfied, and there is a very general complaint against the insufficiency of the provision for education, while also sectarian prejudices are foisted to a disagreeable extent.

Rev. George Peck, D. D., died at Scranton, Pa., May 20, aged seventy-eight years. He has been gradually failing for some time, as was announced in a letter by his brother, Bishop Peck. Dr. Peck was for eight years editor of the *Christian Advocate*, and for the same period of the *Methodist Quarterly Review*. He was elected to General Conference in 1824, and to every succeeding one except the last. He was also author of several well-known and valuable books.

"He was a grand old man, with an eventful and precious history," well says Dr. De Puy. "He was," says Dr. Fry of the *Central*, "truly a great and good man, and was respected and beloved by his associates, as well as by all who knew him best. His name will not soon be forgotten."

The President has once more greatly astonished the country by the unexpected appointment of Hon. Edwards Pierrepont, as minister to England. His position as Attorney General was filled by the transfer of Judge Taft from the head of the War Department to the vacant post. These appointments are generally accounted very good. But the one that chiefly awakens discussion and distrust is that of J. Donald Cameron, son of Senator Cameron, to be Secretary of War. It is accounted a purely political movement, closely related to the impending canvass for President, and in the interest of Senator Conkling.

We have a very pleasant short call from Rev. H. Ritchie, a missionary for the last eight years of the Scotch Presbyterian Church, on the island Formosa. He reports very encouraging results on that island of three million inhabitants. He visited on his return the missions in China and Japan. He found the American missions in Japan meeting with excellent success. The work of translating the New Testament into Japanese is rapidly progressing. The Gospels and a good portion of the Epistles are completed, and the whole will be finished in two years.

There exists in South Africa, north of the British Colony of the Cape of Good Hope, a state of the Orange Free State, with a population of 100,000, of whom three quarters are Dutch emigrants or descendants. This little nation has sent its contribution (a larger one than has come from Georgia or Texas) to the Centennial exhibition, comprising specimens of white wheat, corn, wool, hides, dried fruits, bituminous coal, stuffed birds, elephants' tusks, and diamonds.

It is well to refresh our memory with the view of the character and influence of a good ruler—The God of Israel said, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning when the sun riseth even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." What more beautiful picture than this, of a rejuvenated nation springing forth, after a dark and cloudy season of corruption, into new freshness and vigor, under the administration of wise and patriotic magistrates?

The commencement exercises of the School of Theology, Boston University, are as follows: Examinations of classes on Monday and Tuesday afternoons, June 5th and 6th. The graduating exercises of the class, and awarding of Diplomas will take place on Wednesday the 7th inst., at 2:30 P. M. in Tremont Temple.

The address to the class of seven will be delivered by Rev. E. O. Haven, LL. D., Chancellor of Syracuse University. The public are cordially invited to attend.

Mr. Gilbert E. Currie has shown, in a well-compiled volume entitled the "History of the Wesley Methodist Episcopal Church and published by N. T. Tibbals & Son, New York, how much of interest and instruction may be secured by carefully writing up the records of our Churches. It forms a suggestive, and quite entertaining volume, although the simple story of one Church with only a moderate period of history. It is well worth preserving as a model and stimulant to others to follow the example.

Rev. Edward Hyde, now pastor of the Methodist Church, South Abington, sends out kindly greetings to the Churches, asking for ten cent subscriptions, or more, from individuals to aid in building a small chapel. They need it. They are wonderfully modest in their request. Send on the stamps. Address Rev. Edward Hyde, South Abington Mass.

The Methodist social gathering at Hinsdale, on Wednesday evening, a week ago, was well attended. The exercises were all most purely of a social character. The children and young people were interested in addresses from their own representatives, and all in the admirable music and general good cheer of the hour.

Monday, June 12, Rev. L. B. and Louise D. Bates, honor their twenty-fifth anniversary of a happy marriage, and, also, a quarter of a century of faithful work in the Hinsdale ministry, with an open house, after noon and evening, 114 F. Street, South Boston. They will not be troubled by the happy crowd which will inevitably be present with congratulations.

"Do you know anything against Mr. Olin?" said a certain person to a friend of ours. "No," was the reply. "Well, then, perhaps we may as well let the matter drop right there." That is one way of slandering a man, perhaps the most villainous, as it leaves the way clear for the gravest suspicion.

Mr. George F. Kimball gives an evening of readings with a fine programme, for the benefit of the library, at Lowell Seminary, on Wednesday evening, 31. Tickets 50 cents. It will be a pleasant affair.

An excellent contributor of our paper, Mr. E. H. Rogers, of Chelsea, has issued a spirited little sheet, called *The Appeal*, the interest of the Christian Labor Reform. He writes earnestly and ably in it.

The effort to change the name of the New England Conference failed. The resolution that effect was tabled on Friday.

The Round Lake Camp-meeting will begin June 23 and close July 3.

The anniversary and commencement of Maine Wesleyan Seminary, Ken's Hill, occur June 6th, 7th and 8th. Dr. Steele will be the orator, and Rev. D. H. Eis, the poet. There are 17 graduates this year, and this admirable school was never more prosperous.

The sermon of Bishop Cummins, closing the Music Hall course, was an admirable one, simple, eloquent and eminently spiritual. A good audience was in attendance.

We have only room to announce that the Railroads grant free return tickets to those attending the Greenwich reunion on June 14. The citizens of East Greenwich open their houses for free entertainment.

Do not omit to read and note well the full announcement of the S. S. Parliament on the Seventh Island Camp-ground on our seventh page.

Rev. Dr. John Hall before the Bible Society at the New Old South, Wednesday, 31, 3 o'clock P. M.

COMMISSIONERS TO THE CHURCH SOUTH.—Morris D. C. Crawford, Enoch L. Fancher, Erasmus Q. Fuller, Clinton B. Fish, P. N. Newman.

Sliver Lake, in the town of Plimpton, Plymouth County, on the line of the Old Colony Railroad, and easily reached after an hour's ride through the most charming scenery of Eastern Massachusetts, is the most delightful resort for excursion and picnic parties, which can be named. The lake, whose waters are of extreme purity and transparent clearness, is one of the finest sheets of water in the State, and is surrounded by a setting of picturesque beauty, at once peculiar and charming. The Old Colony Company have, with great enterprise and liberality, expended large sums to make this lovely spot additionally attractive, and to adapt it to pleasurable recreation. Every adjunct necessary to make the lake and its surroundings contribute to the enjoyment of adult and youth, has been provided; and sailing in safe boats, fishing in the deep waters, singing or rowing through the clean, beautiful woods can be fully enjoyed. We can heartily commend this charming resort to our Sabbath-school superintendents, who will soon be on the lookout for the usual summer excursions. We would refer them, and our friends generally, to the advertisement of the Old Colony Company, in another column of our paper.

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GENERAL CONFERENCE PROCEEDINGS.

[Continued from 2d page.]

A. Wheeler said, he believed there should be but one Secretary, and then as many assistants as the Secretary should choose to employ. He deemed it impossible for the General Conference to elect the man we want, and then to designate to him, he shall do.

Wm. Cumback said there were two extreme views in this body on the matter before us. One was in favor of but one Secretary, and a large number were for three; but the arguments to which he had listened had failed to influence his mind that either of these extremes were right, and he was impressed that the report of the committee named the number they wanted. In the first place there should be a man all the time in the office. It seemed to him that the number proposed in the report was the best for the cause. He did not feel himself very well informed as to all the operations of the Missionary Society, but he had found in this General Conference that familiarity with the subject was not necessary to enable a man to make a speech. (Laughter.) He should vote for the report of the committee.

On motion, an amendment was made that the number should be three, and this was, upon motion, laid on the table.

W. H. Olin said: I have some thoughts on this subject that influence my action. Of course I have not the vanity to suppose that my thoughts will influence the action of others, and yet I have been impressed during the last four years that our arrangement for the Secretaries of the Missionary Society was not precisely the thing desired, and the criticism I would make upon it lies in the fact that we elect three men, with co-ordinate powers and authority, without a distinct, authorized and well-known head, I cannot for the life of me understand how three men, with equal authority to direct and control, can possibly arrange their plans and carry forward their work to the consummation that is desired, nearly as successfully as one man with his assistants.

Will Cumback inquired, whether it was in the power of the Board to meet the difficulty, that Dr. Olin suggested, by designating "the specific duties of each Secretary."

W. H. Olin, answering: They certainly would not have the power to do that if this General Conference elected them, giving them equal powers, and hence my convictions are that this body ought to say to the Secretary standing in that office, on his responsibility for whatever was done then, and that he could not divide the responsibility with another. I fear, sir, the years are in the far future when we shall see a man in that office who can put his hand on all the great interests of the Missionary Society at home and abroad, and fire the hearts of the lovers of Jesus, as our recent Secretary, the venerable John P. Durbin. We all had confidence in his wisdom, in his full and ample understanding of the work of that Society, and we had confidence, also, that he knew how and when and where to touch the heart of the Methodism of this country, and cause it to vibrate gloriously in response to that touch. I will not detract at all from the talents or ability of any brother who is now filling that position, or has occupied that position in the past, and yet I do not think it is possible for that man to be found, as long as the responsibility is to be divided with another. Let the responsibilities of that office be put on the shoulders of some stalwart man who will meet them. I would not say for a moment that one man could meet all the responsibilities of that work.

J. M. Price.—Is it the laymen or the ministers who will be most interested in this? I have no objection to that. I have the power to do it.

Mr. Buckley.—Brother Price can judge of my ability. I had the honor to be called to the Church of which Brother Price is a member, to preach a missionary sermon.

Mr. Price.—Is he the brother speaking for himself?

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## THE SUNDAY SCHOOL.

Second Quarter.  
Sunday, June 11.  
Lesson XI. Acts v. 27-42.

BY REV. W. E. HUNTINGTON.

## APOSTLES BEFORE THE COUNCIL.

We are watching, through these successive lessons, the rugged experiences that made the apostles of Christ worthy to be counted the founders of His Church. They were tested by rough treatment; they felt the refining power of fiery trials; they bore the cuts which their Saviour. But their hatred was so bitter as to give no chance for repentence; they only plotted in more deadly counsels against the lives of their accusers.

*Gamaliel, a doctor of the law.* A zealous Pharisee, unrivaled in knowledge of the law, a wise and enlightened man, opposing by his calm judicial advice, the rage of the council against the apostles. There is no evidence in his speech that he was inclined to the Christian faith, although ecclesiastical tradition makes him become a Christian, and be baptized by Peter and John. We know that his pupil, Saul of Tarsus, was a violent persecutor of the early Christians.

Ye men of Israel take heed to yourselves. A wise man looks for the teachings of experience. History is "philosophy teaching by experience." Gamaliel shows his wisdom in turning the attention of the council to certain precedents which he had in mind, that might have some weight in this case of the apostles. He saw that the Sanhedrin was rushing on towards a decision against the apostles which might be unnecessary, or even unjust. He makes two suppositions in respect to the work of the apostles: that it was either an enthusiastic movement of a few fanatics, or it was a divine plan and work which God's servants were persecuting in His strength. He challenges the proceedings of the council, therefore, begs them to beware, and think calmly upon the possibilities of the case.

*Thedus.* This insurrectionist cannot be identified with any one of that name mentioned by Josephus. Some able critics maintained that the Thedus sustained by Gamaliel was the man, called by Josephus, Simon, a slave of Herod, who aspired to the crown in the year of that monarch's death.

At that period there was great commotion in civil affairs, and repeated insurrections; Thedus was a leader in some of those disturbances. The fact which Gamaliel wished to impress was, that this man was a mere charlatan, and although he created a temporary excitement, he and his followers soon came to nought.

*After this man rose up Judas of Galilee.* Josephus speaks of this founder of a sect. On account of oppressive taxation levied upon the province of Judea by Cyrenius, president of Syria, a revolt sprang up under this Judas, who taught that it was not lawful to pay tribute to Caesar. They were called zealots, treated as fanatics, the leader was slain, and his followers scattered.

*Refrain from these men.* Wait and give them a fair chance. Let them prove by experience, if they can, that their work is righteous.

If this . . . be of men, etc. A fanatical outburst of frothy enthusiasm will soon spend its force.

If it be of God ye cannot overthrow it. A divine cause has divine strength to uphold it; to fight against it in that case would be worse than folly.

To him they agreed. His argument was so convincing and dispassionate that their former heated measures were checked, and the advice of this wise counselor was taken.

When they had called the apostles and beaten them. They had almost determined to put the apostles to death. Gamaliel had so far quieted their rage that they let the prisoners off with scourging, and another command against their further preaching. The instrument frequently used in scourging was a whip consisting of two lashes, knotted with bones, or heavy indented circles of bronze, or terminated by hooks, in which case it was aptly termed a scorpion.

They departed . . . rejoicing that they were counted worthy, etc. "Rejoicing" not so much that their lives were spared, as that they had entered so fully into the sufferings of their Master as to be scourged as He was; and that they might thus testify to the steadfastness of their love for Him. Again they went forth from prison free to obey the voice of conscience, more authoritative far than the voice of the Sanhedrin, and to preach the truth in the temple and in every available dwelling where hearers would gather.

## ZION'S HERALD QUESTIONS.

From the Notes.

Borean Lesson Series, June 11.

1 Why were the apostles arraigned a second time?

2 What charge did the high-priest make against them?

3 To whom did the apostles acknowledge the highest allegiance?

4 Who was Gamaliel, and what motive had he in giving his counsel?

5 What was the effect of his address upon the Sanhedrin?

## HOW CHRIST SUFFERED FOR MEN.

BY REV. JAMES W. FITCH.

Some would represent the doctrine of Christ's atonement in this way: The companions and schoolmates of a certain young prince dislike to study, and in order to impress them with a sense of their wrong, and excite their ambition, the father proposes to publicly and severely whip his son; and the son,

will only give it utterance — witness for it.

*So is also the Holy Ghost.* One has said: "The Holy Ghost is the present Christ." The Spirit witnesses to the whole redemptive work of Jesus, "testifying, through men, those loftier things which no human experience can assure nor human imagination compass."

*They were cut to the heart, etc.* The pungent address of Peter went to their consciences, and they felt their crime against Him who ought to have been their Saviour. But their hatred was so bitter as to give no chance for repentence; they only plotted in more deadly counsels against the lives of their accusers.

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## THE SUNDAY SCHOOL.

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Just at the base of a bold mountain range our way has been, but now we turn sharply, and begin to ascend. Very slowly we climb after the late exciting race with Bunnie. A precipice on our right hand, a slender railing dividing it from the road, and walls of forbidding ledges on the left. A little gloomy and weird it seems, as if a highwayman's chosen spot, but lo! emerging from its umbrageous gloom, what a view is spread before us. We draw rein and stand erect. A happy valley, by frowning, wooded mountains guarded, and in its midst the north pond of the group known as Southwick Ponds lies limping in the sunshine. Gazing with many ejaculations of delight, we desirous, at wide intervals, a section of a brown roof, a group of cattle grazing, the white stones of a little graveyard, and a distant spire lifting its slender finger above the foliage. But we never could stop long at such an altitude, and Billy is admonished to "go on." Here is a noble homestead, and a white-headed octogenarian sits in the shade, a book upon his knee. "It's old Captain Pollus, I must speak to him," says Marmee, and we halt again.

But let us change this illustration somewhat, and we shall see that while vicarious punishment is false, vicarious suffering is true. We will suppose that the father and son, both anxious that the latter's playmates should be made better, agree that the son shall go among his



## Business Notes.

## DRS. STRONG'S INSTITUTE

Saratoga Springs, New York,  
OPEN ALL THE YEAR.

As a summer home it is unsurpassed in elegance of finish, completeness of appointments and attractive society.

It is beautifully located with ample grounds near medicinal springs, hotels and other baths.

First class Turkish, Russian, and other baths,

214 DRA. S. S. &amp; E. STRONG.

ONLY SUBSTANCES ALWAYS AGGRAVATE SKIN DISEASES. Ointments are therefore avoided as far as the body is concerned. GLENN'S SKIN CREAM is the best. It is composed of ointments which open the pores, and instead of closing the pores with grease, has, as might be expected, widely superseded ointments as a remedy for scrofulous affections.

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## TEN REASONS WHY YOU SHOULD USE

## BEACH'S WASHING SOAP.

1st. It is full Weight.

2d. It is made of the Best Material.

3d. It is saving labor to use it.

4th. It is a Powerful Detergent.

5th. It can be used in the Fabrics.

6th. It is recommended to be.

10th. Everybody praises it.

L. BEACH &amp; SON, Lawrence, Mass.

DEAFNESS Relieved. No medicine, Book free. G. J. WOOD, Madison, Conn.

212 CON

Pyle's Dietetic Saleratus.

Universally acknowledged the best in use. Each pound bears the name of JAMES PYLE, None genuine without.

128

PHOSPHOROUS and nitrogen, so necessary to the proper nutrition of the human frame, are now obtained in the Royal Food. Prepared by K. Campbell &amp; Co.

192

MOTHERS, IF UNABLE TO NURSE YOUR BABY, do not use as a substitute, feed on Corn Starch, Arrowroot, and all such fat-tasting soups, but feed it on Hildon's Food, which contains all the elements essential to its development.

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Money Letters from May 15 to 22.

T. Aldrich, W. H. Adams, A. Boothby, J. M. Bridge, J. H. Crawford, T. H. Emerson, S. S. Gould, J. H. Hillman, T. Hillman, J. M. Donald, A. Merrill, N. F. Ferry, E. H. Prescott, G. W. Stevens, E. Spaulding, D. Smith, W. A. Taylor, E. S. Wood, C. M. Ward, G. G. Winslow, T. B. White, &amp; M. Williams.

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Acknowledgments.

On answering a vigorous ring of the door-bell, Monday evening, 22d inst., we found a manuscript basket (value \$10) containing a number of articles of great value in nest packages, canned fruit, and other useful articles. The measure was good, "pressed down, shaken together, and running over." On the top of this well packed basket was an envelope containing a liberal donation of money. The many friends and members of Pleasant Church who helped in filling and sealing our door this "progressive" May basket have our sincere thanks.

Rev. A. W. BUNKER,

Mrs. A. A. BUNKER,

Salon Depot, N. H., May 23, 1876.

## Church Register.

## HERALD CALENDAR.

East Maine Conference, Bucksport, Me., June 8

Anniversary Maine Wesleyan Seminary, June 6-8

Olio Newell Circuit Preachers' Assn., at Houghton, June 6-7

Maine Conference Seminary Reunion, at Bucksport, June 7

Fall River Dist. Conf., at E. Weymouth, June 12-14

Alumni Reunion at Allentown, June 13

2d. H. Conference Seminary and Female College Commencement Exercises, June 19-23

New Bedford District Conference, June 26-28

Norwich Dist. Preachers' Meeting, at Niantic, June 25-26

Providence Dist. Assn., at Phoenix, June 25

Dover Dist. Preachers' Meeting, at Heding Camp-ground, Epping, N. H., June 27, 28

Sunday school Parliament, at Thousand Island Camp-ground, July 18-20

Yarmouth Camp-meeting, Aug. 15-22

Methuen Camp-meeting begins, Aug. 26

Hamilton Camp-meeting, Aug. 26-28

East Poland Camp-meeting, Aug. 22-26

Holding Camp-meeting, E. Epping, Aug. 28 Sept. 2

QUARTERLY MEETINGS.

CLARKE MONTGOMERY DISTRICT - FIRST QUARTER.

June - Winchester, 3, 4, &amp; 5; Hinsdale, 4, P. M.; Chesterfield, 5; Keene, 6; Franklin, 7, 8 P. M.; Marlboro, 7, 8, 9, 10, 11; Lancaster, 12; Newbury, 2, P. M.; Westmoreland, 3, 4, 5; Claremont, 9; Newport, 10; W. M. Gould, 11, 12, 13; Peterborough, 14; G. W. Stevens, 15, 16, 17; A. M.; Lancaster, 18; H. W. Adams, 19; W. H. Adams, 20; H. C. Hanford, 21; W. M. E. Spaulding, 22; H. C. Hanford, 23; W. M. E. Spaulding, 24; T. H. Emerson, 25; F. W. Ferry, 26; J. H. Crawford, 27; T. H. Emerson, 28; A. Merrill, 29; T. H. Emerson, 30; J. H. Crawford, 31; W. M. E. Spaulding, 32; H. C. Hanford, 33; W. M. E. Spaulding, 34; T. H. Emerson, 35; F. W. Ferry, 36; J. H. Crawford, 37; T. H. Emerson, 38; A. Merrill, 39; T. H. Emerson, 40; F. W. Ferry, 41; J. H. Crawford, 42; T. H. Emerson, 43; F. W. Ferry, 44; J. H. Crawford, 45; T. H. Emerson, 46; F. W. Ferry, 47; J. H. Crawford, 48; T. H. Emerson, 49; F. W. Ferry, 50; J. H. Crawford, 51; T. H. Emerson, 52; F. W. Ferry, 53; J. H. Crawford, 54; T. H. 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